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A Pilgrim Revisits Concord: The Calvin Greene Diary, Part II (1873)

W. Barksdale Maynard

This article continues the publication, in their entirety, of Calvin Greene's diary entries in the final pages of his 1854 copy of *Walden*. That book is today part of the General Rare Books Division of the Department of Rare Books and Special Collections of the Princeton University Library. It is published here with permission of the Princeton University Library.

Extract from diary, on 2d visit to Concord M'ss in Aug—1874

Aug. 27th 1874—Left Boston about 11 o.c. A.M. Bot. ticket through to Rutland Vt. but got a layover one from the conductor for Concord—Arrived there at the "Middlesex House" (once more) a little after noon. Dined & then started out for the Walden Pond country. On my way out, on the Lincoln Road, I stop'd at Brister's Spring, & as it had become a sacred fountain to me, I lay down & deliberately drank seven swallows of its cool clear water to the memory of its absent poet. And now upon the ground-site of that house in which Henry Thoreau lived nearly 30 yrs ago, I now sit writing up this diary of today.—It's a beautiful place! The book, "Walden" telling of his life here—first notified me of its author & his writings—That formed an epoch in my life. The cabin is gone, long since moved away but, thank God, they can't move away this foundation, nor the attendant memories.

Passed on along the pond side toward the S. W. to find the Concord cliffs. Found a man in charge of the picnic grounds on the R.R. side of the pond of whom I enquired the way. He had never heard of any such place, but I got there all the same. The vale, lake & river running through it, & Hollowell Place looked much as they did 11 yrs ago—The house on the Baker Farm had disappeared. Went around west & north to the village—& then for "Sleepy Hollow" Cemetery. I found the Thoreau graves (where the remains had been moved to since my other visit 11 yrs ago) up back on a little shaded hill, with neat, plain, brown head-stones. A little farther on I found a short, thick slab of white marble, at the head of a grave, & on it was inscribed "Hawthorne"—A silent farewell to the graves of the Thoreaus, & I left for the Hotel. After supper went again over to visit the Old Battle Ground & the monument. On my return took a look at the new monument erected to the memory of the fallen friends in the late war—standing on a public square, near the hotel—When, here before in '63—it was war time, & soldiers were being mustered into service & encamped on the same open square. Now only some of their names are on record there.—Such is life!

Intended remaining in my room this evening for some reading & writing, but hearing a church bell, concluded to go to meeting & see how it would seem. (I learned that it was a Congregational church. There was where I stopd awhile, some yrs. ago) A short lecture, by a rather bright appearing minister—subject—"Christian, the vine, & Christ, the husbandman", afterward, singing, prayer & the subject discussed by the brethren. I thought it quite a sens[i]ble affair, from their standpoint, especially.

Sat. Aug. 29th Arose at 5 O.C. & took an early walk—west on north side of R.R. This is a grand old town. How quiet & restful the people seem—!—After breakfast went to P.O. & was made glad by finding a letter each from my dear wife & son.

Then went out on to Middle Street & called upon Channing. His house keeper went up stairs & notified him & he came down with a quite visible scoul on his countenance, but when I told him who I was, he soon called me to mind, brightened up was quite cordial, & welcomed me to his room below for reading, writing &c—I accepted the offer with pleasure, in the mean time making an arrangement for a walk together in the P.M. Here I write up these notes & must now go to my dinner. P.M. 2 o.c. Started out with Mr C. for a trip over S.E. 1 1/2 or 2 miles on what they call the Old Virginia Road—to the house where Thoreau was born. I found my companion in travel a little captious & uneasy by the way—I did not keep the foot-path beside the road,—In our conversation I'd forget to do it, which seemed to annoy him.—(His whims showd themselves otherwise on that route—) We found the house, (& I made note in another place herein, of its appearance—) C. was good & communicative. He pointed out to me the corner room above where his "Poet Naturalist" first saw daylight. We returned via Mr Alcott's, took tea with the family & stayd till nearly 9 O.C. The older daughter Louise was away from home but I met her sister, May there. She is quite an artist, bright, active, a good talker, somewhat forward & reminded me of some shrewd sprightly young man—that had travelled—She is quite busy painting & selling her work,—her father said—to raise money for taking a 3d trip to Europe—For a few moments thought of patronizing her a little, pricing a piece of her painting on a black panel about the size of a chair slat, found it $25.00—I "threw up the spunge"— Mr A. read to me from Mss. of a forthcoming book of his— I liked it much, but C. became visibly restive. (A. noticed

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it) & finally left the room to go & talk with the women. Afterward C. evidently felt he had overacted a little, so on leaving he protested that he was interested in hearing A's writings read, & made an appointment to go with me to A's tomorrow P.M. for that purpose. Returned to Hotel near 9 1/2 O.C. C. walking there with me—The idea of repeating that call to Mr Alcott's, to gratify a Channing whim!!

Sunday 30th Up at 6 Oc for a walk north & east, past the old Concord Monument, & on to Ponkantasset Hill on the side of which Channing once lived, (& got the credit for going farther to visit Thoreau in his hut in mid-winter than any other man living—that was not a poet!) It was pleasant to stand there & see the placid Concord running through the meadows, where 35 years ago, near this time of the season H.T. & his brother rowed up this stream, on their trip, upon which was strung the varied contents of T's 1st book! Returned to Hotel, stopping at the new Monument to reread the inscriptions there—Sat around, reading this A.M. About 10 O.C went over to C's room & wrote letters—1 to Dr Peck of Syracuse & 1 my son Harvey— P.M. Called upon C. to go again to Mr A's to hear him read! He did it, & C & I sat & very civilly heard him. During the reading Mrs A. came in & I had the pleasure of a farther acquaintance with her. She seemed a kind, sweet, motherly woman. After the reading broke up a pleasant general chat ensued—Called to tea & contrary to my intention eat there again—after which Mr A. gave me 2 of his books & some fine pictures—I prized them very highly—

Sanborn found that I was in town & today saw C. & myself, & invited us to his house this evening—Found he lived in the Thoreau House of 11 yrs ago—In the mean time Mrs T. has died & her daughter, Sophia, gone to live with relatives in Maine. We had a very pleasant interview at the Sanborns—He gave me some interesting pointers, about Wm B. Wright, author of "The Brook & other Poems"—Shelley's later publishers & his works—Walt Whitman—John Burroughs, Wilson Flagg, &c—After which ale & cake were duly served & C & I left—writing up diary in my room, & now I cease—go to bed & to dear friends & all creation bed good night—

Mon. Aug 31st—Arose this morning about 4 O.C. started out for a last visit to Walden pond. I shall probably not see it again— — — — Here I now sit with my back against a little pine sapling, now growing on the site where the hut once stood—before me a few feet away is a small, but gradually increasing pile of stone, to which each friend of Mr. T. visiting here, is expected to add his unit. I brought one up from the pond, as my contribution, with the word "Bethel" penciled on it. Also near by set out a plant of life everlasting, that I found on the way out here.

As I sit here facing the pond—mostly hidden by the trees—about 13 or 14 rods distant, I notice on my left a grove of those tall "arrowy" pines such as T. used for his house 29 years ago, last spring—There is, apparently, not a breath of air stirring—Birds are singing about me in the woods & even the "hum" of an occasional "musketo" is still heard.— — —

Left the pond passing out by the "beanfield." The grove of trees that T. subsequently planted it to, looked quite sorry from a heartless fire that had run through there a short time ago—

To Hotel & after breakfast—bought some stereoscopic views of local scenery here—packed up "kit" (pd bill $14.00) & went to Channings on my way to R.R. Station expecting to leave Concord about noon.

A very genial last visit with C. He gave me a no. of book[s], again (as at my first visit) some choice pictures (Eng. illustrations of old books), &c—& a beautiful relic of T's Walden Hut,—a pine paper folder, from one of its shingles nicely finished with a sprig of wax painting on it—The Ricketson's of N. Bedford gave it to C. He also promised to get for me a bound sett of the Concord Dial, if to be found — — —

He invited me to go with him & call upon Emerson but hearing that Mr E's health was poor, I concluded to forégo that pleasure—

I bade Mr Channing Good-bye in time to take the noon train of the Boston & Fitchburgh west... As I left C. saying that this was my last visit—that I should not be here again, he answered "O yes you will!"

Correction of a Citation in Salt's *Life*

Edmund A. Schofield

In the second edition of his *Life of Henry David Thoreau* (1896), Henry S. Salt assigns an incorrect date (10 October 1890) to a newspaper article from which he quotes. The article is also cited in at least three other locations: Salt's revision of the second edition, completed in 1908 but not published until 1993 (*Life of Henry David Thoreau*, eds. G. Hendrick, W. Hendrick, and F. Oehlschlaeger [Urbana and Chicago, 1993], in which the article is cited on page 14, endnote 7); Francis H. Allen, comp., *A Bibliography of Henry David Thoreau* (Boston and New York: Houghton Mifflin Co., 1908), p. 129; and Raymond R. Borst, *Henry David Thoreau: A Reference Guide 1835–1899* (Boston: G. K. Hall & Co., 1987), p. 91, entry 1890-8.

Written by an author identified only as "A.L." and entitled "In Thoreau's Country," the article indeed was published in the New York *Evening Post*, as Salt says, but not in the issue of 10 October 1890. This I have verified in a copy of that issue held by the Boston Public Library. Through internal evidence in Salt's own clipping of the article, I was able to determine that the actual date of publication had to have been 5 October 1889. This was confirmed through e-mail communication with A. Dowd of the New York Public Library's Research Libraries and Robin Shields of the Library of Congress's Serial and Government Publications Division.

Salt's personal clipping of the article is in the Raymond Adams Collection, which is now part of the Thoreau Society

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Collections housed in the Henley Library of the Institute at Walden Woods. Adams, in his *The Thoreau Library of Raymond Adams: A Catalogue*, lists it as follows: "'A. L.' 'In Thoreau's Country' " (Item 583, page 44), and identifies it as a two-column article from the New York *Evening Post* of 10 October 1890. The clipping is clearly labeled "New York Evening Post — Oct 10, '90," but in whose hand I do not know. It was information printed on the verso of the clipping that allowed me to pinpoint its actual date of publication.

I am grateful to Jeffrey S. Cramer of the Henley Library for providing photocopies of the clipping, to Leslie Perrin Wilson of the Concord Free Public Library for drawing my attention to Adams's *Catalogue*, and to A. Dowd of the New York Public Library and Robin Shields of the Library of Congress for confirming the article's date of publication.

Thoreau's 1858 Campsite on Mount Monadnock

Bradley P. Dean

On 10 May 2003 I joined Society members Rick Blanchette, Mike Creighton, Bob Maker, David Officer, Scott Perkins, and Abbie Rorer on a Society-sponsored excursion up Mount Monadnock (elevation 3,165 feet), which straddles the towns of Jaffrey and Dublin in southwestern New Hampshire. It was one of those days that could be described as perfect for climbing: sunny, light breeze, unusually clear, dry air. The black flies, which can be bothersome at this time of year, irritated us a bit at the base of the mountain, but they left off completely at about 1,800 feet. From a rock terrace at 2,270 feet on the eastern side of the mountain, the Boston skyline was clearly visible over the ridge of what Thoreau called the Peterborough Hills, but what is now called the Wapack Range. The Prudential Tower, the most prominent feature of Boston's skyline, is 62.7 air miles from that rock terrace. I have climbed Monadnock several times, but I recollected no day so clear as this.

Thoreau climbed Mount Monadnock four times—in mid-summer 1844, September 1852, June 1858, and August 1860. On 7 September 1852 he and his most frequent walking companion, Ellery Channing, walked across lots from Peterborough, ascended to the summit, apparently spent some time exploring the higher elevations of the mountain, and descended to Troy in just barely enough time to catch the 3 p.m. train—a total distance of 12.6 air miles with an elevation gain of 2,800 feet on one side and an elevation loss of 2,650 feet on the other. Thoreau did not spend the night on the mountain during this trip, of course, but he did camp on it each of his other three trips, spending a total of eight nights on the mountain. Three of those nights (2–3 June 1858 and 4 August 1860) he camped at a location that has, over the decades, become lost to us. A photograph of the supposed campsite on public display at the Monadnock State Park Headquarters shows an open rock terrace of about two acres "Southeast of the summit off the Amphitheatre Trail," as the caption states, with a small ridge running through the center of the terrace. But the area in the photograph in no way squares with Thoreau's journal description of his 1858 campsite as being in a "sunken yard … a rod and a half wide by many more in length, with a mossy and bushy floor about five or six feet beneath the general level...." My six companions and I hoped to clear up the confusion by finding the actual site of Thoreau's 1858 camp.

During the nine months previous to our excursion, I had gathered several documents that I thought might prove useful to locating the campsite. But in the end, just two of those documents proved essential. We found another document extremely helpful in guiding us to within a few dozen yards or so of the campsite—Thoreau's hand-drawn map of the mountain in his journal entry of 9 August 1860, which also corroborated a bit of evidence gleaned from those other two documents. I provide a detail of that map here; the entire map can be seen in the 1906 edition of the journal (last volume, p. 37). Thoreau oriented this map on the page with magnetic north straight up. He locates his "1st camp" (that is, the 1858 campsite) on the map just south and slightly west of a "Swamp" southeast of the "Peak" or summit of the mountain and about midway between the "Peak" and the "South Spur's Brow." In his journal Thoreau mentions that he and H. G. O. "Harry" Blake of Worcester, his companion during the 1858 trip, actually walked through "a couple of small swamps" on their way from their campsite to the summit just after they finished building their lean-to on the afternoon of 2 June 1858.

I had scanned Thoreau's hand-drawn map and used a computer to resize it to match a U.S. Geological Survey topographical map that I had also scanned. Guided by this pair of maps, as well as the trail map handed out by Park personnel, our party walked from White Cross Trail about halfway down Smith Connecting Link and then turned right (west) off Smith Connecting Link, crossed a small stream, and scrambled onto a rocky area that we knew put us fairly close to the 1858 campsite. This rocky area provided a convenient location to rest while consulting those two "essential" documents I mention above, the ones that enabled us to locate the campsite. But before consulting those two documents we noticed a densely overgrown depression a dozen yards or so to the north of where we stood. This depression, we felt sure, contained the "Swamp" cited on Thoreau's map, the one just north of his 1858 campsite.

The first document we consulted while resting on the rocky area was Herbert W. Gleason's article, "Thoreau's Lost Camp Found," published in the *Boston Evening Transcript* on 11 December 1918.[1] Although Gleason's article focuses on locating Thoreau's 1860 campsite, he mentions almost in passing that after years of fruitless search, he had been able to locate Thoreau's 1858 campsite easily—but only after Dr. Edward W. Emerson, the son of Ralph Waldo Emerson, had told him that he (Dr. Emerson) "recalled a notable white quartz vein, running due east and west, which was a most welcome landmark when the fog was thick and it was hard to find the proper course, as it terminated in the 'sunken yard' at the precise point where Thoreau had erected his spruce shelter" in 1858.[2] We were able to scour the rocky area

within just a few minutes, and our brief search turned up not one but two white quartz veins traversing the rocky area in an east-west direction. Of these two veins, however, the southern one was considerably narrower than the northern vein, so we assumed that the northern vein was Dr. Emerson's "notable white quartz vein." This vein terminated in a declivity west of the rocky area—a declivity that we naturally assumed was Thoreau's "sunken yard." And, in fact, once we descended into this declivity, we found it matched Thoreau's description precisely: "a rod and a half wide by many more in length, with a mossy and bushy floor about five or six feet beneath the general level," which is to say, beneath the level of the rocky area just to the east of the "sunken yard."

Once in the "sunken yard" we consulted Thoreau's journal entry of 2 June 1858 and found the last bit of evidence needed to locate the campsite: "We wished [the camp] to be near water, out of the way of the wind, which was northwest, and of the path, and also near to spruce trees for a bed.... We chose a sunken yard in a rocky plateau on the southeast side of the mountain, perhaps half a mile from the summit, by the path, a rod and a half wide by many more in length, with a mossy and bushy floor about five or six feet beneath the general level, where a dozen black spruce trees grew, though the surrounding rock was generally bare. There was a pretty good spring within a dozen rods, and the western wall shelved over a foot or two. We slanted two scraggy spruce trees, long since bleached, from the western wall, and, cutting many spruce boughs with our knives, made a thick bed and walls on the two sides to keep out the wind." Later in the entry Thoreau mentions that they built their lean-to just eighteen inches high.

Having read this to my companions, I joined them in walking westward across the twenty-five feet or so of the "sunken yard," our feet pressing into the mossy floor. Along the west wall of the "sunken yard," just behind a large, long-dead, but still upright birch, we saw a slightly shelving rock face about six feet high and as many wide. Partly hidden behind a twelve-foot-high pine tree growing up along the southern or left side of the shelving rock face, a "notable white quartz vein" rises from the mossy ground, up the rock face, and continues westward along the top of a small rock knoll. Here, at the base of this shelving rock face, clearly, was where Thoreau and Blake built their lean-to that June afternoon 146 years before. We had found the 1858 campsite.

View to the southwest. "X" marks location of the 1858 campsite

Bob Maker at Thoreau's 1858 campsite on Mount Monadnock

Notes

1. I am grateful to Thoreau Society member and Gleason scholar Dale Schwie for sending me a copy of this *Boston Evening Transcript* article.

2. Dr. Emerson told Gleason that the Emerson family in 1866 had camped very near Thoreau's 1858 campsite. Presumably William Ellery Channing, who had camped there with Thoreau the night of 4 August 1860 and is known to have accompanied the Emerson family on such excursions, accompanied them on that particular trip in 1866 and pointed out to them the precise location of the 1858 campsite.

Annotating the *Jesuit Relations*, Part III

Bradley P. Dean

On the morning of 21 June 1858, seventeen days after returning from an excursion to Mount Monadnock in southwestern New Hampshire, Thoreau left his home on Main Street in Concord, walked fifty yards or so to the Depot, and caught the Boston-bound train. He got off at Porter Square in Cambridge and walked one mile along Massachusetts Avenue to the Harvard College Library in Gore Hall, stopping twice on the way to pick specimens for his herbarium—one of *Silene inflata*, which appeared to be in prime, and "in a rich grass-field on Sacramento Street [four-tenths of a mile south of Porter Square], what may be *Turritis glabra* (?), also in prime, the last three or four feet high."[1] He carried with him five volumes borrowed during his previous Cambridge-Boston library trip, three weeks before, on 27 May, when he had withdrawn Bell's *British Reptiles* from the Boston Society of Natural History Library and, from the Harvard College Library, Hennepin's *Description de la Louisiane* and three volumes of *Jesuit Relations*, the ones for 1669-1670, 1670-1671, and 1671-1672.[2] During the preceding three weeks he had spent three days visiting Monadnock *and* had read all five of the volumes he carried that morning—a total of almost 1,500 pages. What's more, during those three weeks he also extracted forty-five handwritten pages of text from those volumes into two notebooks, one that he called "Commonplace Book 2," used for notes from his reading in natural history, and the other "Indian Book 11," used for notes from his reading about indigenous peoples.[3] In fact, he also carried the "Indian Book 11" notebook with him that morning, for he intended to use it to finish a task he had begun five-and-a-half years earlier, on 5 October 1852.

That task was reading all of the *Jesuit Relations* in the Harvard College Library—no trifling matter because, as I pointed out in the first installment of this article (*TSB* 242, p. 1), the library owned thirty-five volumes of the seventeenth-century "Cramoisy" edition of the *Relations*. The three volumes of *Relations* that Thoreau carried with him to Harvard on the morning of 21 June 1858 were the last of those "Cramoisy" volumes he had read. In the intervening five-and-a-half years, however, seven more *Relations* had been published from manuscripts in Canadian repositories. These "unbound added *Relations*"[4] were the reason Thoreau brought "Indian Book 11" with him that morning.

Once at the library, Thoreau sat at a table with the seven "unbound added *Relations*," opened "Indian Book 11" to page 137, and wrote, "June 21 '58 Examined at Cambridge today—the unbound added *Relations* &c."[5] He first read the 33-page *Narré du voyage faict pour la mission des Abnaquiois et des connaissances tiréz de la Nouvelle Angleterre et des dispositions des magistrats de cette république pour le secours contre les Iroquois ès années 1650 & 1651*... (Albanie, N.Y.: Weed, Parsons, 1855), and extracted a passage from p. 25 into his notebook.[6] He then read the 28-page *Copie de deux Lettres envoiées de la Nouvelle France*... (New York: Privately reprinted by James Lenox, 1854), recording in his notebook that it contained "a pen letter only."[7] His next source, *Lettres envoiées de la Nouvelle France au R. P. Jacques Renault*... (New York : Privately reprinted by James Lenox, 1854; 49 pages), contained three letters, and he extracted a single passage into his notebook from the third letter before looking over *Recit des voyages et des decouvertes du R. Père Jacques Marquette de la Compagnie de Jesus, en l'année 1673 et aux suivantes; la coutinuation de ses voyages par le R.P. Claude Alloüez, et Le journal autographe du P. Marquette en 1674 & 1675*... (Albanie, N.Y.: Imprimerie de Weed, Parsons & Cie., 1855).[8] This source contained 176 pages and would need more attention than he could devote to it at that time, so intending to withdraw the item later, he laid it aside after writing a brief description of its contents.[9] (It is unclear whether he read all 176 pages at this time.) He then read the 165-page *Relation de ce qui s'est passé de plus remarquable aux missions des peres de la Compagnie de Jesus, en la Nouvelle France, les années 1676 & 1677* (Albany: Weed, Parsons & Cie, 1854), from which he extracted four brief passages.[10] He found nothing worth extracting from the 63-page *Relation de ce qui s'est passé de plus remarquable dans la Mission Abnaquise*... (À Manate: De la Presse Cramoisy de Jean-Marie Shea, 1857), although he did record a brief title and its author in his notebook: "Relation of the Abnakis in 1684 by Bigot."[11] Finally, he extracted a single passage from the 65-page *Relation de ce qui s'est passé dans la Mission de l'Immaculée Conception: au pays des Illinois, depuis le mois de Mars 1693, jusqu'en Fevrier 1694*... (A Manate: De la Presse Cramoisy de Jean-Marie Shea, 1857).[12]

Sometime after returning home, and perhaps later that very day, Thoreau opened "Indian Book 10," which he had filled several months earlier, and turned to p. 661, where he kept a tally of his readings of *Jesuit Relations*. At the bottom of this tally he wrote in pencil, "June 21 '58 have read all the Relations at Cam[bridge] except Marquette[']s "*Recit*['] for ([16]73-8)"—referring to the 176-page source he had laid aside while at the library.[13] In order to take care of this loose thread, he again took the train from Concord to Porter Square in Cambridge, this time on 7 December 1858. When he got back home from this trip, he carried the 176-page *Recit des voyages et des decouvertes du R. Père Jacques Marquette* and three other volumes: volume 4 of B. F. French's *Historical Collections of Louisiana*... (New York: Wiley & Putnam, 1853), volume 5 of J. F. Bernard's *Recueil de Voyages au Nord*... (Amsterdam: J. F. Bernard, 1720), and Hennepin's *Voyages Curieux et Nouveau*... (Amsterdam: Aux depens de la Compagnie, 1711).[14] Over the next few weeks he read each of these four volumes, filling the remaining pages of "Indian Book 11" and the first fifteen pages of "Indian Book 12."[15] The notes accompanying his extracts from Marquette's *Recit* and John Gilmary Shea's "History of the Discovery of the Mississippi River," in volume 4 of French's *Historical Collections of Louisiana*, indicate that he painstakingly compared those two documents, the former of which retains the original French of the Canadian manuscript, whereas the latter is Shea's English translation. This comparison he had completed by early January 1859, at which time he reopened "Indian Book 10" to his tally on page 661 and after "except Marquette[']s '*Recit*['] for ([16]73-8)" he wrote in pencil, "NB Read that Jan[uary] –59."[16] Although it had taken him six years and three months, he had completed the monumental task he had set for himself of reading the Harvard College Library's substantial collection of *Jesuit Relations*. At that time there probably were not in the entire world more than a dozen scholars who could have boasted such a feat.

[**Note:** I am grateful to the National Endowment for the Humanities for a Research Fellowship, which has supported my

research for this and the preceding two installments of this article. I also thank the Thoreau Society, Inc., for a Research Fellowship and the Ralph Waldo Emerson Memorial Foundation for its Emerson and His Circle Fellowship—both of which fellowships also supported my research. Finally, I appreciate the keen eye of Austin Meredith, who pointed out that in the list of thirty-five 17th-century editions of the *Jesuits Relations* which Thoreau withdrew from the Harvard College Library (see "Annotating the Jesuit Relations, Part 1," *TSB* 242 [Winter 2003], p. 1, col. 2), the withdrawal date "13 January 1857" *should be* "13 January 1858."]

Notes

1. Henry D. Thoreau, *The Journal of Henry D. Thoreau*, Bradford Torrey and Francis H. Allen, eds., 14 vols. (Boston: Houghton Mifflin, 1906), vol. 10. pp. 502–503.

2. Kenneth Walter Cameron, "Emerson, Thoreau, and the Society of Natural History," *American Literature* 24 (March 1952): 26; Kenneth Walter Cameron, "Books Thoreau Borrowed from Harvard College Library," in *Emerson the Essayist*, 2 vols. (Raleigh, N.C.: Thistle Press, 1945), vol. 2, p. 198.

3. Thoreau initially referred to his natural-history extract books, which he kept from 1849 till his death, as "Fact Books," and only during the late 1850s did he begin referring to them as "Commonplace Book 1" (now in the Harry Elkins Widener Collection, Houghton Library, Harvard University, catalogued and non-authorially titled "Extracts, Mostly upon Natural History") and "Commonplace Book 2" (now in the Henry W. and Albert A. Berg Collection of English and American Literature at the New York Public Library, catalogued and non-authorially titled "Extracts, Mostly upon Natural History"). His extracts from Bell's *British Reptiles* appear in the latter notebook, pp. 41–45. His "Indian Book" notebooks are at the J. Pierpont Morgan Library, where "Indian Book 11" is MA 605; his extracts from the three *Jesuit Relations* are on pp. 94–103, 104–111, and 111–115, respectively, and his extracts from Hennepin's *Description de la Louisiane* are on pp. 115–117, 119–132.

4. Thoreau uses the phrase on p. 137 of "Indian Book 11." Quoted with the permission of the J. Pierpont Morgan Library.

5. "Indian Book 11," p. 137. Quoted with the permission of the J. Pierpont Morgan Library.

6. This item is now in the Houghton Library, Harvard University, call number Can 240.2.19*.

7. According to the Union Catalogue, this item is in the Divinity School Library, Harvard University, but no call number is listed for it. The quotation is from "Indian Book 11," p. 137; quoted with the permission of the J. Pierpont Morgan Library.

8. The Houghton Library now owns two copies of each of these sources, and I have not yet established which particular copy of each Thoreau read. *Lettres envoiées*: call numbers Can 243.2* and Can 243.4*. *Recit des voyages et des decouvertes*: call numbers Can 272.3* and Can 272.3.2*.

9. The description is in "Indian Book 11," p. 138.

10. This item is now in the Houghton Library, Harvard University, call number Can 243.5*.

11. This item is now in the Houghton Library, Harvard University, call number Can 240.2.2*. The quotation is from "Indian Book 11," p. 139; quoted with the permission of the J. Pierpont Morgan Library.

12. This item is now in the Houghton Library, Harvard University, call number Can 240.2*.

13. "Indian Book 10," MA 604, p. 661. Quoted with the permission of the J. Pierpont Morgan Library.

14. Cameron, "Books Thoreau Borrowed from Harvard College Library," vol. 2, p. 198. Note, however, that Cameron neglects in his essay to list French's *Historical Collections of Louisiana*, which is indeed listed as "French['s Collection/ Marquette" on that date in Harvard College Library, Charging List, 1858–59, p. 12, Harvard University Archives (quoted with permission). Also, collating "Indian Book 11" with the Charging List indicates clearly that Cameron's amplification of "Relation Marquette" in the Charging List as "[Dablon] Relation [of the voyages ... James] Marquette" is erroneous; the item Thoreau checked out was in fact *Recit des voyages et des decouvertes*... (Albanie, N.Y.: Imprimerie de Weed, Parsons & Cie., 1855).

15. Thoreau's extracts from and notes on *Recit des voyages et des decouvertes* and Shea's "History of the Discovery of the Mississippi River," in volume 4 of French's *Historical Collections of Louisiana*, are in "Indian Book 11," pp. 144–178, 188; his extracts from Tonti's "Relations de la Louisiana et du Flueve Mississippi," in vol. 5 of Bernard's *Recueil de Voyages au Nord*, are in "Indian Book 11," pp. 179–188; and his extracts from Hennepin are in "Indian Book 11," pp. 188–195, and "Indian Book 12," MA 606, pp. 1–15.

16. "Indian Book 10," p. 661. Quoted with the permission of the J. Pierpont Morgan Library. Affixed with red sealing wax to this page is a half-leaf scrap, the verso of which contains field notes from Thoreau's afternoon walks for the period 27 January to 1 February 1858, and the recto of which contains his list of *Jesuit Relations* at the Harvard College Library. Thoreau's source for this list is Dr. E. B. O'Callaghan's privately printed 1853 broadside, "A Few Notes on the Jesuit Relations...." The copy of this broadside that Thoreau consulted is now in the Houghton Library, Harvard University, call number Can 245.1*.

Please submit items for the Fall Bulletin to the editor before

15 October 2003

Thoreau Society Presentations at ALA Conference

[**Editor's Note:** The American Literature Association had its annual conference at the Hyatt Regency in Cambridge, Massachusetts, on 22–25 May 2003. The following are abstracts of the presentations at the sessions sponsored by the Thoreau Society.]

Bob Burkholder, "Transcendentalism on the Trail: Retracing Emerson's Route in the Adirondacks"

In August 1858 Emerson and a small group of Saturday Club members, including Louis Agassiz, James Russell Lowell, and William James Stillman, traveled to a remote location in the Adirondacks, to a place that became known as "The Philosophers' Camp." It was a trip that was arguably analogous to Thoreau's

1846 trip to Mt. Katahdin in the sense that Emerson's excursion was his first (and in Emerson's case, his only) confrontation with wilderness. For Emerson, the product of that confrontation was a 343-line narrative poem titled "The Adirondacks," a poem that begins by praising the woodcraft of guides and ends by depicting such place-based knowledge and skill as being superseded by technological progress as it was represented in the temporary success of the transatlantic cable, also in August 1858.

In May 2002, I traveled to the Adirondacks, with a colleague and a handful of students, to retrace Emerson's route. One of the purposes of my trip was to attempt to demonstrate in a concrete way to my students the way in which literature is inextricably a product of place. As my group huddled around a campfire on a cold and clear evening in mid-May, reading aloud the poem that Emerson had written in and about the place where we were, we understood in a dramatic way that Emerson's poem was in large part an expression of his alienation from the Adirondack wilderness and wildness in general. His anthropocentrism as a reflection of our culture's anthropocentrism was apparent to my group in the private ownership of and limited access to the Ausable Chasm and to Follensby Pond, the site of the Philosophers' Camp, and in many other manifestations of our "progress," including the bisecting of the Indian Carry, an ancient portage route, by a major highway. We also saw the benefits of the state's protection of Adirondack wilderness as "Forever Wild," including beavers, loons, and eagles. The experience of retracing Emerson's route in the Adirondacks gave my group an important context in which to read Emerson's poem—a context that motivated our questioning of the benefits of our cultural alienation from nature and our society's unquestioning faith in technology and technological progress.

SueEllen Campbell

A couple of years ago, I taught (at Colorado State University) a senior-level "individual author" course focusing on Thoreau's writings. Among the varied assignments I gave (to about thirty students, mostly English majors), two were relatively unconventional, requiring at least as much "right-brain" creativity as "left-brain" analysis.

First, I asked students to take at least two hour-long walks each week and write (and type!) a weekly "Thoreauvian journal" based on their observations during these walks and their thoughts about the reading we were doing at the time. (We began these when we reached 1851 and read Dan Peck's edition of that year's journal.) I wanted them to think on their feet about how Thoreau's work might apply to their own lives, to pay closer attention to what was around them, and also to play with bits of imitation, either stylistic or conceptual. Students wrote much longer journal entries than they had to, clearly had fun with them, and produced lively, thoughtful writing that was both clearly Thoreauvian and also distinctly in their own voice and through their own eyes and brains.

Second, as a final project and as something of a joke about Thoreau's status as cultural guru, I asked each student to construct a "shrine to St. Henry." These, too, were wonderful mixes of serious response and playfulness. Some examples: a lampshade that casts around the room images drawn from nature but symbolic of higher laws; a table-top fountain involving metal cutouts of autumn leaves; a Greek temple whose central statue combined a picture of a famous contemporary Hindu guru and Thoreau's face (with a third eye added), with a frozen/thawed apple as an offering; a log hollowed out to contain slips of paper with memorable sentences from his books; and a built-to-scale model of Ktaadn.

Both assignments seemed to me very successful, and I will repeat them when I get the opportunity.

Kelli Olson, "Ethnology and the *Maine Woods* Essays"

Reading the travel essay "The Allegash and East Branch" within the context of the emerging science of ethnology at mid-nineteenth century enriches our understanding of Thoreau's depiction of the Penobscot guide Joe Polis. The essay can be read in terms of Thoreau's ethnological fieldwork as he takes on the role of amateur anthropologist. Between his second and third trips to northern Maine (1853-1857), Thoreau read intensely about Native Americans and of the successful acculturation of some tribes, spurring him to consider the Penobscot tribe and Polis in a new light. Thoreau was working with the latest anthropological assumption that intelligence was biologically determined. However, while contemporary anthropological studies focused on the "deficiencies" of the Indian race, Thoreau recognized intelligence as an umbrella for many capacities and competencies. He documents Polis's intelligence, specifically his ability to find his way in the wilderness, his profound knowledge of the natural world, and his capacity to negotiate in the white "civilized" world as well.

David M. Robinson " 'This is My World Now': Thoreau by Moonlight"

In the early 1850s Thoreau began to take nocturnal walks in the woods and fields around Concord, and recorded them in his Journal with a reverence that made night a period of inner revelation and self-recovery. The physical properties of the night, especially the unique qualities of the available light, became for him the correlatives of mental and emotional states and capacities.

These moonlight walks seem different in purpose and in experiential quality from the afternoon walks that became part of the daily pattern of his life after Walden. Even though he often covered the same ground, the daylight walks were often devoted to field observations of plants and animals and to specimen gathering. Thoreau's reports of his night walks often take on a more dream-like quality, as if the absence of sunlight freed his more imaginative and poetic self. Thoreau sees a different world at night because of the light by which he sees it. Moonlight thus becomes very closely intertwined with his own perceptual and imaginative endeavors, a projection of his own transformed psyche.

Rochelle Johnson, "The Place of Thoreau in the Environmental Studies Curriculum"

At Albertson College of Idaho, my colleagues and I recently designed a new Environmental Studies (E.S.) degree program, and as we did so, I as a scholar of the American Renaissance struggled to define the role that Thoreau should play in the E.S. curriculum. In the popular imagination and, until recently, in most accounts of environmental literary history, Thoreau has stood as the veritable father of nature writing and as a lone voice crying out for changes in attitudes toward the natural world. As scholars uncover the complexities of environmental history and of early American literature, however, we recognize that Thoreau's environmental

writings emerge during an era of intense and varied cultural conversations about the meaning and future of the American landscape.

The course that emerged from my struggles is called Visions of Environment; it aims to introduce students to the varieties of discussions about nature in American history. We started the course by focusing on a statement by Raymond Williams: "The idea of nature contains, though often unnoticed, an extraordinary amount of human history." Throughout the course, readings and assignments invited students to interrogate the human history imbedded in the changing conceptions of nature in American cultural history. We became fascinated with the ways in which habits of perceiving nature become embedded in national thought and with the work of artists and visionaries to challenge these habits.

Teaching Thoreau and others while emphasizing his place in a complex and long-standing environmental literary tradition proved useful both to me and to my students. The students left the course not seeing Thoreau as an environmental prophet ahead of his time. Rather, they saw him in terms of early America's continuous and wide-ranging cultural conversation regarding environmental attitudes. Thoreau's presence in environmental history was demystified a bit, then, by our approach, and students came to see that even Thoreau's idea of nature contains an extraordinary amount of human history.

Readers interested in seeing the syllabus for Visions of Environment may email a request to rjohnson@albertson.edu.

Robert Sattelmeyer, "*Cape Cod*: Towards a Transnational Historiography"

Although Thoreau began his career in orthodox Transcendental fashion by depreciating history as a discipline ("the past cannot be *presented*," he said in *A Week*), during the 1850s he gradually became more absorbed in historical projects centering on Native American cultures and New England discovery and exploration. After 1855, he applied his extensive reading in these areas to revising the last, long, unpublished chapter of *Cape Cod*, "Provincetown."

In the revision, he critiques the narrowness and anglocentric bias of contemporary American historians, and the misleading foundation myths (such as the Pilgrim landing at Plymouth Rock) they promoted. He argues instead for a more inclusive and catholic view of the discovery and settlement of North American, emphasizing the contributions of other nationalities (especially the French) to the annals of American discovery. Cape Cod (both the place and the book) becomes a kind of synecdoche for the variety and richness of the European encounter with the New World, rather than the starting point for the New England foundation myth.

You must ascend a mountain to learn your relation to matter, and so to your own body, for *it* is at home there, though *you* are not.

Thoreau to Blake, 16 November 1857

President's Address

Ronald A. Bosco

[**Editor's Note**: *The following remarks are drawn from the "Presidential Address" Ronald A. Bosco delivered on 12 July 2003 to the members assembled at Concord's First Parish Meetinghouse for the Society's annual business meeting.*]

Welcome to the Thoreau Society's sixty-second Annual Gathering, and, happily, this year we meet on Henry's birthday!

Since we gathered together last July, the Society has enjoyed one extraordinarily fine year. After a year during which I added the position of Executive Director to my title as president and with the collaboration of members of the Board of Directors and of Karen Kashian—the Society's Business Manager and latest Walter Harding Distinguished Service designee—kept the Society afloat and discharged its mission without interruption, we successfully recruited Society member Jayne Gordon as our Executive Director.

The Board was very patient and very deliberate in its search process, and that patience and deliberateness certainly paid off. Over the years, many members of the Society have come to know and appreciate Jayne as a dedicated Thoreauvian and supporter of the Society, as a long-time resident of Concord who is widely known and widely praised for her sense of responsibility to the community, as a gifted teacher whose particular talent is as a teacher of teachers, and as a consummate professional in all that she does. We are extremely fortunate to have Jayne Gordon serve as our Executive Director; her professional credentials and knowledge of Thoreau insure that our mission and reputation will be secure for years to come.

This past year has been an extraordinarily fine one for the Society in many other ways; let me use my address this morning to share just a few of them with you.

With this Gathering we complete the inaugural year of our relationship with the Pennsylvania State University at Altoona, the home campus of our Executive Secretary, Sandy Petrulionis. Last July we moved all of our membership records and activities such as member recruitments and renewals to Penn State, and I would not want to miss this opportunity to recognize Sandy's hard work and that of her dedicated staff of students that has made this year so successful with respect to our ability to serve the needs of our members. I would not want to miss this opportunity either to acknowledge the generous and enthusiastic support of the Thoreau Society and its mission by the administrative officers of Penn State at Altoona.

"*Generosity toward the Society and its mission*" is truly a theme I would be remiss in not recognizing this year. Since last July we have moved forward with many new initiatives to expand on our collaboration with the Massachusetts Department of Environmental Management through our service as the Commonwealth's official "Friends of Walden Pond" organization. These initiatives have been supported by members and non-members alike who responded so positively and generously to two appeals that we made on behalf of the Pond and our service as the Friends. Through the support of many individuals and in concert with Denise Morrissey—supervisor of the Walden Pond State Reservation—and her staff, we have tangibly enhanced the Walden Pond experience of visitors from the immediate community and

from around the world; we have done so by underwriting educational and recreational activities at the Pond during the past year and by hosting artistic exhibitions and book signings by Society members at the Tsongas Gallery with its "window on Walden." As you know—because you have heard me say it so often—I believe our role as the Commonwealth's "Friends of Walden Pond" very much defines our future, and I am pleased to announce this morning that long-time Society member, local resident, and—through prose that is truly captivating—one of the Society's most acute "reporters" of Thoreau's universe, Walter Brain, has graciously accepted a one-year presidential appointment to the Society's Board of Directors and has agreed to help us specifically with our work as the "Friends."

On the theme of "Generosity toward the Society and its mission," I have to pause and acknowledge the tireless efforts of the Society's Board of Directors to promote the interests of the Society, and, especially in recent years, of the Board's Finance Committee under the leadership of Vice President of Finance Robert Galvin and Board members John Mack and Joseph Wheeler to insure the Society's financial well-being. When I first appeared before you as president three years ago, I pledged that one of the lasting contributions I would make to the Society was to establish the means of insuring the Society's financial self-sufficiency now—and into the future. I am very pleased to announce that as of our CPA audit on 31 March 2003, for the first time in its distinguished six-decade history the Thoreau Society possesses assets well in excess of one-half million dollars (*not*—I repeat—*not* including our greatest tangible asset, that is, our Collections).

The Society's financial well-being—one of the principal means though which we guarantee our ability to preserve Thoreau's legacy for future generations—has been made possible by the thoughtfulness of several persons who have remembered the Society and its mission in a way that is particularly moving to me and that ought to be inspiring to all of us. This morning I wish to acknowledge the extraordinary generosity of Margaret I. Bodfish, James J. Smith, Harriet M. Sweetland, Dorothy Kamen-Kaye, Harold Kittleson, and the family of the late Dana S. Brigham toward the Society; they have remembered us with substantial gifts and bequests, and in the case of the Brighams, they have supported the Society by underwriting an annual lecture dedicated to Dana's memory. The thoughtfulness of these individuals and the continued support of their respective families have made possible many of the Society's initiatives over the past three years, including, I am very proud to say, the Society's fellowships program.

As you know, the Board of Directors initiated the Thoreau Society Fellowships Program with the awarding of three fellowships last year; this morning, I am happy to announce the awarding of three additional fellowships for *2003–2004*. These awards are made to Society members to enable them to pursue any form of research or study in the Collections of the Thoreau Society currently on deposit at the Henley Library in Lincoln that promotes Thoreau's legacy and advances the mission of the Society. The recipients of this year's fellowships and their projects are: Joy W. Ackerman, for research on *Walden: A Sacred Geography*, a project that will consider the multiple ways in which Walden Pond has long served as a site of pilgrimage; John Roman, for research on *"His Place, His World": An Illustrated Map of Concord, Mass., Circa 1845*, a project that will map in detail Concord Village and the Walden Pond area in Thoreau's time; and Abigail Rorer, for research on *Of Woodland Pools, Spring-holes, & Ditches: Excerpts from the Journals of Henry David Thoreau on Vernal Pools*, a project that will culminate in a book that illustrates Thoreau's study of the spring landscape.

The strength of the Society's leadership represented by the quality of our Board of Directors, the work of the Society's Executive Secretary, the efforts of our Executive Director and Business Manager; the success of the Society's service as the Commonwealth's "Friends of Walden Pond" for the past two years; the generosity that our members far and wide continue to extend to the Society; and the plans currently underway for our celebration of the sesquicentennial of the publication of *Walden* next year have all encouraged me to move forward as expeditiously as possible now on another pledge that I made to you when I became president three years ago.

At the time I said that in addition to insuring the Society's financial self-sufficiency, I intended to restore the Society's presence in the town of Concord proper. On behalf of the Society's Board of Directors and staff, I am so very pleased to be able to announce this morning our intention to, as the saying might go, "bring Henry back home" in the immediate future. Right now we are seriously—and I believe in the final stages of—looking at several opportunities to relocate our headquarters from Lincoln to Concord, and I hope to be able to forward our new address to you in the next few months.

In part we are undertaking this move at this time in order to secure more office space for our expanding staff, but also—from my perspective—to recreate a bit of the ambiance and conviviality that the Thoreau Lyceum formerly afforded members as a place to meet, talk, and share ideas about Thoreau. I want to assure all present now that our collaboration with the Walden Woods Project will continue into the future through projects centering on the Thoreau Society's Collections that remain secure and on deposit at the Henley Library in Lincoln and through comparable activities. For the moment, though, let me say that more than my work in promoting and insuring the Society's financial security, I sincerely hope that our move to Concord will serve as *the* lasting contribution that I will have made to the Society during my presidency. Concord is, after all, where we belong, for, indeed, it is the site about which Henry once exclaimed his "surprise that [he] should have been born into the most estimable place in all the world, and in the very nick of time, too" (journal entry of 5 December 1856).

Yes, this has truly been an extraordinarily fine year for the Thoreau Society, and I have every confidence that the new year on which we are embarking and which includes our move to Concord and our celebration of the one-hundred-fiftieth anniversary of the publication of *Walden* will be better yet. Good as this year has been for us, and grand as I trust the next year will be, I wish to end my remarks this morning by reciting for you once again a few of those words from Thoreau's journal of 1853 that, no matter what the season or what the climate, daily inspire me: "It is a genial and reassuring day.... [T]he future is worth expecting. Encouraged, I set out once more to climb the mountain of the earth, for my steps are symbolical steps, and in all my walking I have not reached the top of the earth yet."

Notes & Queries

☞ We are grateful to the authors who contributed articles for this number of the Bulletin. **W. Barksdale Maynard** lives in Newark, Delaware, and joined the Thoreau Society in 1986. He is author of *Architecture in the United States, 1800–1850* (Yale UP, 2002), *Walden Pond: A History* (Oxford UP, 2004), and *Buildings of Delaware* (Oxford UP, forthcoming). He teaches architectural history at the University of Delaware, Goucher College, and Johns Hopkins University. **Edmund A. Schofield** first wrote for the *Thoreau Society Bulletin* in 1958. He was President of the Society from 1990 to 1992 and is currently working on a history of his hometown, Worcester, Massachusetts. **Bradley P. Dean** edits this Bulletin and lives in West Peterborough, New Hampshire, where he is editing *Letters to a Spiritual Seeker*, a selection of Thoreau's letters to H. G. O. Blake (W. W. Norton & Co., 2004), and *The Notebooks of Henry D. Thoreau, 1848–1861*.

☞ Readers will note by the addition in the large text box on the last page that your editor has assembled an Editorial Advisory Committee to assist with decisions relating to policies and submissions. Committee members are Dave Bonney, Ronald A. Bosco, James Dawson, Jayne Gordon, Ronald Wesley Hoag, Wesley T. Mott, and Richard Schneider.

☞ Recipients of the Emerson-Thoreau Medal, awarded by the American Academy of Arts and Sciences for "distinguished achievement in the broad field of literature": Norman Mailer (1989), James T. Farrell (1979), Saul Bellow (1977), Robert Penn Warren (1975), I. A. Richards (1970), Hannah Arendt (1969), John Crowe Ransom (1968), Joseph Wood Krutch (1967), Edmund Wilson (1966), Lewis Mumford (1965), Mark Van Doren (1963), Katherine Anne Porter (1962), Samuel Eliot Morison (1961), Henry Beston (1960), Thomas Stearns Eliot (1959), Robert Frost (1958).

☞ In his profile of "self-taught naturalist and independent thinker Harold Kruse," Jim Severance ("A Fighter and a Lover," *Wisconsin Academy Review*, Summer 2003) includes a thirteen-title bibliography of works "that helped shape Kruse," among which works is *Walden* by the "celebrated nonconformist who regarded 'man as ... a part or parcel of nature, rather than a member of society.' " Severance points to six of the authors on the list ("Rodale, Howard, Muir, Leopold, Thoreau, and Schweitzer") as people who expressed the theme of "sacredness of life" that informed Kruse's beliefs. Describing how Kruse married a Freethinker and joined a Sauk City, Wisconsin, Freethinker congregation, Severance writes, "It is not too much to say that every author on the reading list ... is characterized by independence of thought, a willingness to overturn accepted ideas, a 'kicking at the traces.' Thoreau, of course, nearly made a career of it."

☞ The Summer 2003 *Writer's Chronicle* features an article by poet Maxine Kumin titled "Cats in Zanzibar" complaining about the travails of "pobiz" (the poetry business—readings, travel, residencies, workshops, and so on); and she quotes Thoreau after referring to unheated, overly warm, or otherwise troublesome lodgings: "As Henry David Thoreau said, 'it is not worth the while to go round the world to count the cats in Zanzibar' in search of yourself. 'Extra vagance!' he proclaimed, nailing down the Latin roots of the word he calmly broke in two. 'It depends on how you are yarded.' " She mentions him again later in the article: "Perhaps it is here, between gigs, that I remember something else Thoreau had to say, tinged with his New England asperity. He advised the British poet wannabe that instead of first seeking his mercantile fortune in India, he should have gone up garret at once."

☞ *A General Theory of Love*, by Thomas Lewis, Fari Amini, and Richard Lannon (Vintage Books, 2000), includes a chapter on "how [interpersonal] relationships permeate the human body, mind, and soul." Thoreau and Ted Kaczynski are mentioned one after another: "We recognize instinctively that healthy humans are not loners. Of his famous retreat to Walden Pond, Thoreau wrote, 'I went to the woods because I wished to live deliberately, to front only the essential facts of life,' but he did not front them alone. His nearest neighbor was but a mile distant, and Concord two miles; Thoreau depended on both liberally, and dined frequently with friends. In children's stories and in life, disease creates hermits and cabin-dwelling Kaczynskis. Limbic regulation makes expulsion from the company of others the cruelest punishment human beings can devise...."

☞ In a *New York Times* article on 8 June 2003, Jeffrey Gettleman calls Christian terrorist Eric Rudolph "a fugitive Thoreau, at peace with the world, but at the same time at war against it" (http://www.nytimes.com/2003/06/08/national/08BOMB.html). Just before this description we learn that Rudolph had told "his jailers he lived off acorns and berries, lizards and bear."

☞ We are very grateful to the President, officers, and members of the Thoreau Society of Japan [*Nihon Thoreau Gakkai*] for sending us a copy of its very attractive annual publication, *Studies in Henry David Thoreau* [*Henry Thoreau Kenkyu Ronshu*].

☞ Shinji Iwamasa maintains the Thoreau Society of Japan's Website at http://www.iwamasa.org/thoreau.htm.

☞ The following are two of Lloyd Burton's many references to Thoreau in *Worship and Wilderness: Culture, Religion, and Law in Public Lands Management* (U Wisconsin P, 2002): "In 1844, a French scholar named Eugene Burnouf produced the first known Western translation of the classic Mahayana Buddhist text, the Lotus Sutra, along with a detailed general introduction to Buddhist philosophy. That same year, the first English translation of Burnouf's French was written and published in a New England literary magazine under the title 'The Preachings of the Buddha' by a young essayist named Henry David Thoreau" (p. 58). Burton's source is Rick Fields's *How the Swans Came to the Lake*. "In some respects, Thoreau was to the American conservation movement what Martin Luther had been to the Protestant Reformation three hundred years earlier. Thoreau was among the first to articulate a moral vision of the relationship between the human and the divine (regarding attitudes toward nature) that was sharply at odds with the mainstream religious teachings of the time—a vision that provided both inspiration and resolve to those who would follow. And, like Luther, he held in low esteem the dominant religious institutions of his time, which he accused of fostering an attitude of 'forest-hating' and which he likened to a 'rotten squash'; on another occasion, he analogized 'the church [as] a sort of hospital for men's souls and as full of quackery as the hospital for their bodies.' Equally ill-conceived, in Thoreau's view, was the Enlightenment-era construct of nature as a vast, intricate machine, devoid of divinity and knowable to the human mind only through rational analysis and empirical observation (although he himself was an astute empiricist)" (pp. 58–59).

☞ "Reviews of Books I Shouldn't Have Read" by Heidi

Pollock in the Winter/Spring 2003 issue of *H2SO4* (h2so4.net) includes nearly a full-page assessment of *Walden*, which reads in part: "You're not supposed to read Thoreau, the way you aren't supposed to read Joyce's *Ulysses*. I mean, *darling*, nobody actually *reads* Thoreau.... I tried to read it on the beach [at Martha's Vineyard] but it's just too pedantic.... Tragically, I remember almost nothing about the book."

☞ Cartoonist Darby Conley of *Get Fuzzy* fame was born in Concord, Massachusetts, which may or may not have something to do with his strips of 28 April–3 May 2003 featuring the peevish cat Bucky taking up residence for the week in a trash can labeled "Walden" to write. The last strip runs thus: "I bet you wouldn't make fun of Thoreau," Bucky says to his disconcerted owner, who replies, "Thoreau didn't sit in a trash can for a week." After a crass retort from Bucky, the owner says, "That's not very transcendental," while the dog in the background suggests, "I believe it's pronounced THOR-oh."

☞ Thoreau was mentioned in two of the ticklers for articles in the April 2003 online edition of *Vocabula Review* (www.vocabula.com). For "The Law of PeepeePoopoo" by Robert McHenry: "Almost 150 years ago, Henry David Thoreau, no enthusiast of his day's Information Revolution, expressed his reservations thus: 'We are in great haste to construct a magnetic telegraph from Maine to Texas; but Maine and Texas, it may be, have nothing important to communicate.' The key word here is 'important.' No doubt Maine and Texas contrived to communicate something, and probably to keep the wire busy 24/7, as they did not say in those days. But if the present is any guide to the past, much of the dit-dah traffic was mere busyness, chat, nonsense." For "The Last Word: Quoth the Maven" by Chris Orlet: "As an art form, the quotation lies modestly between the poem and the aphorism. Like the others, the quotation may cloy and reek of the motivational, or be profound and full of caves. When Thoreau wrote 'the squirrel you kill in jest, dies in earnest,' he said as much in one lyric line about the relationship between hunting and barbarism as an entire essay in *Sierra Magazine*."

☞ In "The Al Hirschfeld" (*The New Yorker*, 2 June 2003, pp. 36–38), Philip Hamburger provides a "Remembrance" of the late caricaturist, who died last January, just five months shy of his 100th birthday. Hamburger writes that Hirschfeld's "favorite writer of all was Thoreau, and we printed a Thoreau passage on the funeral program that read, in part, 'There was an artist ... who was disposed to strive for perfection.... As he made no compromise with Time, Time kept out of his way and only sighed at a distance because he could not overcome him' " (p. 38).

☞ From Steve Hermanos's review of Joel Turnipseed's *Baghdad Express: A Gulf War Memoir* (Borealis) in the *San Francisco Chronicle* of 2 May 2003, p. M6: "In one of the most bizarre parts of the book (and a prelude to a similar event in this year's war in Iraq), Turnipseed takes a wrong turn and winds up in the middle of the desert, lost. Luckily, it's [a] few days after the war has ended, so he isn't in much danger of anyone trying to attack.... For Turnipseed, it's an opportunity to read 'Walden.' And in this moment, 'Walden' becomes less a bible for Turnipseed than just another man's view of the world: 'I considered the fact that the boys in the Pound cared for me just because—I was a Marine, they were Marines; I was a man, they were men. In looking down at my deliberately marked-up copy of Walden ... I realized that I loved a book more than any human. And I could no longer put my full faith in Thoreau's words.... I just sensed that he was either defective in some essential human longing or was whistling in the wind to avoid thinking of what he lost long ago.' "

☞ African American "poet and spoken word artist" Saul Williams mentions Thoreau in an interview (http://www.alternet.org/story.html?StoryID=16091) thus: "Radio, TV, media, it's all brain programming. And unfortunately in America our minds have been programmed perhaps worse than the rest of the world; we think we're free because we're told that we are, that America represents freedom. But we have not fully claimed our freedom, because we have not freed ourselves from the stuff that tells us we're free. The greatest Americans—the most renowned ones that have represented America in the truest way throughout history, the Henry David Thoreaus, the Walt Whitmans, the Martin Luther Kings and even Abraham Lincolns—have been people that have roamed the wilderness, tuned into their spirits, tuned into nature, and pulled their messages from that. And that's where they've understood freedom and the responsibility and power that comes with freedom."

☞ In "Cape Cod's String of Ponds" (*New York Times*, 8 June 2003, Travel Section, p. 11), Constance Rosenblum points out that Thoreau "was a fellow who knew a thing or two about ponds, and when it comes to the ponds of Wellfleet he makes their very names sound deeply evocative." The article features photos of several of the ponds Thoreau mentions in "The Wellfleet Oysterman" chapter of *Cape Cod*.

☞ This past spring Hélène Mc Nicoll of Canyon Sainte-Anne (see http://www.canyonste-anne.qc.ca) and Société Thoreau du Québec spoke about Thoreau at the inauguration of an exposition about Gandhi, King, and Daisaki Ikeda at Laval University in Quebec City.

☞ In "Vermont-New Hampshire" (*New York Times*, Travel Section, 1 June 2003), Wayne Curtis points out that "An essential element ... in a successful road trip is that it deliver you from the congested to the empty.... For residents along the East Coast, that usually means striking westward, a tactic that's worked since at least the days of Henry David Thoreau, who said, 'Eastward I go only by force; but westward I go free.' "

☞ The Reverend Randall Tin-ear edited a now defunct online

2004 Annual Gathering
Walden: Of Its Time, For Our Time
A Sesquicentennial Celebration
8–11 July 2004
Concord, Massachusetts

Please send ideas and suggestions for speakers, programs, and activities for the Annual Gathering **before Friday, 12 December 2003** to:
The Thoreau Society
Annual Gathering Committee
44 Baker Farm
Lincoln, MA 01773-3004
or
ThoreauSociety@walden.org

publication titled *The Angry Thoreauan*, and when asked by an interviewer, "Why Thoreau and why angry?" (http://home.earthlink.net/~silverlake1/interview/tinear.htm) replied, "I have long been an avid reader of Thoreau's writing. Many people confuse his writing to be about getting back to the woods, but it's really about responsibility, complete responsibility. And at the time I came up with the name I was really into the Angry Samoan's album. I just put the two together without too much thought about the matter."

☞ "A group of [Massachusetts] House Republicans, saying they've found a creative solution to the budget crisis, is proposing that the state look into selling naming rights to some 600 parks, forests, and recreation areas." So reports Donovan Slack in the *Boston Globe* of 2 May 2003 (page B1), who goes on to quote an unnamed advertising executive: "This [proposal] is even more powerful than stadiums. What you're really doing is positioning your company as a guardian of the ecology of the state." Slack muses in the article that "Tour companies could tout cruises to the Coca-Cola Boston Harbor islands or a stress-free retreat near Borders Books Walden Pond."

☞ Although some think Thoreau wrote one or two awful poems, he does escape the notice of D. B. Wyndham Lewis and Charles Lee in their book *The Stuffed Owl: An Anthology of Bad Verse*, (New York: Coward-McCann, 1930). Emerson, however, is represented twice with the poems "Get-Together Song" and "Efficency."

☞ Two 100% cotton, supreme-absorbency, Kashmir-gray Royal Velvet Thoreau bath towels measuring 28" x 50" were being auctioned on e-Bay in late-June 2003 for about $16. "The hem area of the towel is smooth and velvety to the touch. It is striped with gray and pale blue. The body of the towel is tufted."

☞ Earlier this year Nikita Pokrovsky, a Society member from Russia, visited Yasnaya Poliana, the estate (now a museum) of Leo Tolstoy near the city of Tula, which is about 250 km south of Moscow. On the grounds of the estate is a small house situated in an orchard and known to Tolstoy's family as "Villa Thoreau" because of its resemblance to Thoreau's house at Walden. Pokrovsky tells us, "The house was used as a temporary hostel for … peasants who were expecting medical care from the owner," and sends along (via Henrik Otterberg, a Society member from Sweden) the adjoining image of "Villa Thoreau."

☞ At a Sotheby's auction in New York City on 20 June 2003, three Thoreau rarities sold for over $60,000. A first edition of *Walden* with June ads rebound in modern green morocco with a presale estimate of $3,000 to $4,000 sold for $4,750. A 1906 Manuscript Edition of Thoreau's *Writings* (set 322) bound in three-quarter brown morocco with a tipped-in half-page letter to Blake dated 29 June 1858 sold for $13,000 (presale estimate of $10,000 to $12,000). And a framed four-page letter to Blake dated 3 April 1850, estimated to bring between $20,000 and $30,000, sold for $42,500. The last time this third item sold at auction was 15 October 1983, when it brought $4,250. Sale prices do not include buyer's premiums.

☞ Within the past year a family of beavers has built a large dam at the southeastern portion of Heywood's Meadow (south of Walden Pond), where the swamp drains under the railroad and into Heywood's Brook. The dam has effectively transformed what last year was a quaking bog into a swamp with a large floating mat of vegetable matter, in order to climb onto which one must now wade into water almost chest-deep.

☞ Robert Bennett's jargon-laden *Talking It Through: Puzzles of American Democracy* (Ithaca, N.Y.: Cornell UP, 2003) tosses off a Thoreau line as part of a look at empirical evidence and "the perception of fairness": "Thoreau quipped that '[s]ome circumstantial evidence is very strong, as when you find a trout in the milk' " (pp. 43–44).

☞ S. T. Joshi's *God's Defenders: What They Believe and Why They Are Wrong* (New York: Prometheus Books, 2003) includes a chapter titled "Hand-Wringing from the Literati: Reynolds Price and Annie Dillard." With a style that is both chatty and catty, Joshi claims that the opening sentence of Dillard's *Holy the Firm* "perfectly captures the intellectual murkiness of this windy essay," calling it "a rather pitiable attempt to imitate Thoreau's appreciation of natural beauty…." Joshi ends the chapter by saying that Price and Dillard aren't alone among "American writers of the past century and a half" in "committing follies on the subject of religion," quoting Thoreau, Emerson, and Robert Frost. The Thoreau quotation comes from his journal (1852): "The bigoted and sectarian forget that without religion or devotion of some kind nothing great was ever accomplished." Joshi comments, "I would like for Mr. Thoreau to inform me how, on principle, the collected writings of Bertrand Russell could have come into existence."

☞ Society member Stefano Paolucci would like to hear from anyone who may have information about George William Curtis's visit to the Alban Hills area (near Rome) in the fall and winter of 1846. Address Stefano at Via del Seminario, 24; 00046 Grottaferrata (Roma); Italy—or email doppiacroce@tiscali.it.

☞ Jane Eberwein of Birmingham, Michigan, was recently waiting to cross the street toward a very posh couture shop in Birmingham—a shop with branches in New York and Paris—when she noticed words written out as part of the minimalist window display. "Imagine my surprise," Eberwein writes, "to find this familiar sentence, properly accredited to Thoreau: 'Every generation laughs at the old fashions, but follows religiously the new.' Another window had a quotation attributed to a fashion designer: 'A little learning is a dangerous thing—' "

☞ For the next year or so, the Special Collections Department at the Concord Free Public Library (and its collections) will reside at the Fowler Branch in West Concord, Massachusetts.

☞ G. Todd Slone, editor of *The American Dissident*, presumably a protest magazine (based on Main Street in Concord, Massachusetts), maintains a Web page provocatively titled "The Thoreau Society & Walden Pond State Reservation, Traitors to Thoreau's Ideals!" (http://www.geocities.com/enmarge/Walden.html), where Slone tells of his arrest and incarceration on 1 September 1999 at the Walden Pond State Reservation, at which time he was apparently picketing "for several seconds" with a placard that read, "THOREAU WAS NOT A SOCIETY, NOR SHOP! THOREAU WAS A DISSIDENT!" Slone appears to

believe that the Society had some role in his difficulties and wonders "if Thoreau Society members have ever read Thoreau, that is, in between the lines of nature description."

☞ According to Berkeley Breathed (in a comic copyrighted 2003) Thoreau said somewhere, "Death is the harshest critic … thus; life is to be played like a fine ballet; careful, graceful … and with a gentleness of touch." Does anyone know the source of that quotation?

☞ The Website of Harvard University's Gray Herbarium lists the contents of Thoreau's own herbarium online at http://www.huh.harvard.edu/libraries/Thoreau_container.htm, where we learn that Thoreau would nowadays risk being a felon. Specimen 19 in Container 3 of Box 9's Portfolio 4 is "Cannabis sativa."

☞ We learn from Harvard University's *Harvard Gazette* of 20 September 2001 that Marvin Hightower has compiled a database called "Harvard Historical Calendar," where the following is listed under the date 9 September 1766: "Disgruntled over the 'bad and unwholesome Butter' served with meals, students launch the Great Butter Rebellion of 1766, the College's earliest recorded uprising. 'Behold our Butter stinketh!' declares a biblical-style satire by Asa Dunbar, Class of 1767 (grandfather of Henry David Thoreau)."

☞ Gothic Records has released the CD *Walden Pond* by the 40-voice choral ensemble Dale Warland Singers. The CD features three works by Pulitzer Prize winning composer Dominick Argento, one of which is the five-part cycle for chorus, three violincellos, and harp, *Walden Pond*. The five parts of the cycle contain excerpts from *Walden* and are titled "The Pond," "Angling," "Observing," "Extolling," and "Walden Revisited." The CD costs $16.98 and can be ordered by calling (800) 735-4720; by visiting http://www.gothicrecords.com; or by mail from Gothic Records, 10 Harrison Street, Suite 311, Seattle, WA 98109-4509 U.S.A.

Additions to the Thoreau Bibliography

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Announcements

Thoreau Society Awards Three Fellowships for 2003-2004

In May, Society President Ron Bosco announced that three Thoreau Society Fellowships had been awarded for the period 1 July 2003–30 June 2004. The Fellowships program, which was inaugurated in 2002 and offers up to three Fellowships per year, was made possible by the generous support of the Thoreau Society's mission by Margaret I. Bodfish, Harriet M. Sweetland, and James J. Smith. Each award carries a stipend of $1,000, and its purpose is to support research in the Collections of the Thoreau Society, which are housed in the Henley Library of the Institute at Walden Woods.

The three recipients of Fellowships for this year are Society members: **Joy W. Ackerman**, a doctoral student in Environmental Studies at Antioch New England Graduate School, for research on *Walden: A Sacred Geography*, a project that will consider the multiple ways in which Walden Pond has long served as a site of pilgrimage; **John Roman**, a freelance illustrator whose clients include *Yankee Magazine*, *Time Magazine*, the universities of Connecticut, Illinois, and Miami, and the National Park Service, for research on *"His Place, His World": An Illustrated Map of Concord, Mass., Circa 1845*, a project that will map the locale, structures, roads and paths, and significant vegetation and plantings associated with Concord Village and the Walden Pond area in Thoreau's time; and **Abigail Rorer**, a professional designer and printmaker whose art includes the illustrations in Thoreau's *Faith in a Seed* and *Wild Fruits*, for research on *Of Woodland Pools, Spring-holes, & Ditches: Excerpts from the Journals of Henry David Thoreau on Vernal Pools*, a project that will culminate in a book illustrating through original etchings and wood engravings Thoreau's study of the spring landscape.

Members of the Society's Fellowship Review and Awards Committee for 2002-2003 were Ron Bosco and Helen R. Deese as co-chairs, Joel Myerson, and Barbara Wojtusik; Jeffrey Cramer

advised the Committee in his role as Curator at the Henley Library.

Thoreau Society Fellowships Available

The Thoreau Society is pleased to announce a new round of competition for Thoreau Society Fellowships. As in the past, in fiscal year 2004-2005 three fellowships will be available for researchers at the Henley Library of the Institute at Walden Woods, which houses the Collections of the Thoreau Society. The stipend for each fellowship is $1,000. *Fellowships are available only to members of the Thoreau Society.* (Thoreau Society employees, members of the Society's Board of Directors, and their family members, as well as employees of the Walden Woods Project, the Institute at Walden Woods, the respective Boards of those organizations, and their family members are *not* eligible for these fellowships.)

Fellowships are available for *any* study or activity that pursues the goals of the Thoreau Society as expressed in its Mission Statement: "stimulating interest in and fostering education about [Thoreau's] life, works, and philosophy and his place in his world and ours." The major portion of research conducted during the fellowship period, which is one continuous month, must be done at the Henley Library of the Institute at Walden Woods; however, it is understood that recipients coming from afar may also wish to consult the holdings of libraries in the Concord, Cambridge, and Boston areas during a portion of the fellowship period.

Applications must include the following:

1. *A Project Narrative of no more than five double-spaced pages* describing the project and its history to date, outlining the work to be done during the one-month fellowship period, discussing the resources of the Henley Library relevant to the project, and including plans for disseminating the completed project.
2. *A brief (no more than five pages) résumé or curriculum vitæ.*
3. *Two letters of recommendation* by persons familiar with the applicant's proposed project area and who can comment meaningfully on the applicant's ability to see the proposed project through to successful completion.

Send *five* copies of the *Project Narrative* and *résumé or curriculum vitæ* to:

Ronald A. Bosco and Sandra H. Petrulionis, Co-Chairs
Thoreau Society Fellowships Selection Committee
44 Baker Farm
Lincoln, MA 01733-3004

Letters of recommendation must be sent by their authors directly to the Chair of the Committee at the address above. We regret that the Committee cannot accept electronic applications or letters of recommendation

The deadline for *receipt* of all applications and supporting materials by the Committee is 1 March 2004. Applicants will be notified of the Committee's decisions by 1 May 2004. The fellowship may be used any time between 1 July 2004 and 30 June 2005.

Thoreau Society Regular and Ad Hoc Committees, 2003-2004

*[**Note:** This roster is current through 12 July 2003; any additional committees and member assignments will be reported in the next issue of the* Thoreau Society Bulletin.*]*

I. *Regular Committees:*

Annual Gathering Committee (for charge, see *By-Laws of the Thoreau Society*, article X, section 10.1, [c]): **D. Ganoe, Chair** (dbganoe@dmv.com); B. Wojtusik; J. Wollenweber. (*Note*: For the *Walden* celebration in 2004, this committee will be working closely with the *Walden* in 2004 steering committee, but the Annual Gathering Committee remains responsible for overseeing all aspects of AG 2004.)

Committee on Nominations and Elections (for charge and membership, see *By-Laws of the Thoreau Society*, article IV): **R. Hoag, Chair** (hoagr@mail.ecu.edu); R. Hudspeth; S. Delano*; G. Scharnhorst*; D. Schwie* (asterisk indicates election by the Society's membership-at-large).

Executive Committee (for charge and membership, see *By-Laws of the Thoreau Society*, article V, section 5.6): R. Galvin; **R. Hoag, Chair** (hoagr@mail.ecu.edu); S. Petrulionis.

Finance Committee (for expanded charge, see below; since 2001-2002, the Finance Committee has also assumed the responsibilities of the regular Membership and Development Committee [for charge, see *By-Laws of the Thoreau Society*, article X, section 10.1, (c)]): **R. Galvin, Chair** (rgalvin@davismalm.com); J. Mack; J. Wheeler.

Friends of Walden Pond Committee (for charge, see *By-Laws of the Thoreau Society*, article X, section 10.1, [c]): **R. Bosco, Chair** (Bosco@albany.edu); W. Brain; S. Carlisle; one additional member from the Board and one member from the local community to be named; J. Gordon (ex officio); D. Morrissey (ex officio).

Publications Committee (for charge, see *By-Laws of the Thoreau Society*, article X, section 10.1, [c]): B. Dean (Editor, *Thoreau Society Bulletin*); **W. Mott, Chair** (Wmott@wpi.edu); R. Schneider (Editor, *The Concord Saunterer*).

Standing Committee (for charge, see *By-Laws of the Thoreau Society*, article X, section 10.1, [c]; additionally, beginning in 2001-2002, the Standing Committee also assumes the responsibilities of the Collections Committee [for charge, see *By-Laws of the Thoreau Society*, article X, section 10.1, (c)]): R. Bosco; D. Ganoe; **J. Myerson, Chair** (myersonj@gwm.sc.edu); B. Powell (advisor to the Committee); E. Witherell (advisor to the Committee).

II. *Ad Hoc Committees (with charges as specified below):*

Awards Committee: **L. Walls, Chair** (WallsL@Lafayette.edu); S. Carlisle; D. Ganoe; R. Hudspeth.

By-Laws Committee: R. Hoag; **R. Hudspeth, Chair** (Robert_Hudspeth@Redlands.edu); R. Schneider; L. Walls; J. Wheeler.

Thoreau Society Fellowships Review and Awards Committee: **R. Bosco and S. Petrulionis, Co-Chairs** (bosco@albany.edu; shp2@psu.edu); B. Dean; J. Myerson; B. Wojtusik.

***Walden* in 2004: A Sesquicentennial Celebration—Steering Committee**: **R. Bosco and J. Myerson, Co-Chairs** (Bosco@albany.edu; myersonj@gwm.sc.edu); D. Ganoe (Chair, Annual Gathering Committee); J. Gordon (Executive Director); J. and L. Mack; R. Schneider (Editor, *The Concord Saunterer*); D. Schwie; additional members from the Board and from the community to be named.

III. *Charges to Committees*

Awards Committee: Seeks nominations from the Society's membership and makes recommendations to the Board of Directors regarding the awarding of the Thoreau Society's

Distinguished Achievement Award, the Thoreau Society's Walter Harding Distinguished Service Award, and the Thoreau Society Medal.

By-Laws Committee: Oversees all aspects of the Society's *By-Laws*.

Finance Committee: Until such time as the charge that follows is explicitly altered or set aside by the Board of Directors, the charge to this Committee is: (1) to meet with the Society's Business Manager six times per year, exclusive of Board meetings; (2) to maintain a running review of all aspects of the finances of the Society and the finances of activities of the Society such as The Friends of Walden Pond (the latter in consultation with The Friends of Walden Pond Committee); minimally, this running review shall take into account the Society's cash reserves, income and expenses relating to the Shop, all operational expenses in addition to those associated with the Shop (including personnel expenses), investments, and any other matters relating to the Society's finances that the Committee deems appropriate for review; and (3) to regularly advise the President (and, through the President, the Board of Directors) of the financial condition of the Society, to recommend to them any and all reasonable means to achieve economies in the operational expenses of the Society at all levels, and to recommend measures to improve returns on the Society's investments (*e.g.*, the Bodfish Bequest, the Smith Fund, and the like).

Thoreau Society Fellowships Review and Awards Committee: This Committee will advertise the Fellowships program, review all applications, and make recommendations to the Board on recipients of the awards.

***Walden* in 2004: A Sesquicentennial Celebration—Steering Committee**: This Committee will advise the Board of Directors on activities sponsored and fully or partially funded by the Society with respect to this celebration. The only events sponsored and funded fully or partially by the Society in 2004 will be (1) an expanded Annual Gathering, (2) a series of public events developed in connection with the Society's position as The Friends of Walden Pond, and (3) an expanded "special" issue of *The Concord Saunterer* devoted to *Walden* the book and Walden the place. With the concurrence of the Board, the Committee will represent the Society's interests in discussions with local, national, and international organizers of *other* events marking the 150th year since the publication of *Walden*.

Calendar of Events

SEPTEMBER 23, 30; OCTOBER 7, 14, 21, 28 Noon–2 p.m.
Thoreau's Hometown

To commemorate the 150th anniversary of the publication of *Walden*, this six-part course will focus on the places in Concord most closely associated with Thoreau—indoor and outdoor, well-known and nearly hidden. Participants will work together as a team to create a brochure of Thoreau-focused walking tours of the Concord area, which will be available to all as part of the *Walden 2004* offerings.

The two-hour mid-day sessions will feature a combination of classroom presentations, site visits, discussions with local historians and Thoreau scholars, walking excursions and instruction in interpretive methods. The regular class meeting place will be the Tsongas Gallery at Walden Pond State Reservation.

Course instructor Jayne Gordon is Executive Director of the Thoreau Society. The Society is sponsoring this course in its official designation as the *Friends of Walden Pond* organization, supporting the interpretive programs, park operations, visitor services, and conservation efforts at the Pond. Jayne has spent over thirty years developing programs about the Concord authors. She will be joined by interpretive specialist Sarah Blodgett and representatives of Concord's many historical, literary, and environmental organizations offering programs and resources connected with Thoreau and his legacy.

Fee $75, $60 for Thoreau Society members. Participants are encouraged to bring their own lunches to each session. Call Jayne Gordon at (781) 259-4751 for more information. Call Concord-Carlisle Adult Education at (978) 318-1540 to register.

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Established in 1941, the **Thoreau Society, Inc.**, is an international nonprofit organization with a mission to honor Henry David Thoreau by stimulating interest in and fostering education about his life, works, and philosophy and his place in his world and ours; by coordinating research on his life and writings; by acting as a repository for Thoreauviana and material relevant to Henry David Thoreau; and by advocating for the preservation of Thoreau Country. Membership in the Society includes subscriptions to its two publications, the *Thoreau Society Bulletin* (published quarterly) and *The Concord Saunterer* (published annually). Society members receive a ten-percent discount on all merchandise purchased from the Thoreau Society Shop at Walden Pond and advance notice about Society programs, including the Annual Gathering.

Membership: Thoreau Society, Penn State, Altoona, 129 Community Arts Center, Altoona, PA, 16601, U.S.A.; voice-mail: (781) 259-4756; e-mail: TSmembership@walden.org.

Merchandise: (including books and mail-order items): Thoreau Society Shop at Walden Pond, 915 Walden Street, Concord, MA 01742-4511, U.S.A.; tel: (978) 287-5477; fax: (978) 287-5620; e-mail: Shop@walden.org. (To visit our e-store, click "the store" at the top of the home page, www.walden.org.)

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